

**FAIR-WARNING.**

OR,  
**XXV. REASONS**  
*Against Toleration and Indulgence of*  
**POPERY;**

WITH THE  
*Arch-Bishop of Canterbury's*  
**LETTER**  
TO THE  
**KING,**

AND  
*All the Bishops of Ireland, Protestation*  
*to the Parliament to the same Purpose.*  
*With an*  
*Answer to the Roman-Catholicks reasons*  
FOR  
**INDULGENCE.**

ALSO THE  
*Excellent Reasons of the Honourable*  
**House of COMMONS**  
*Against INDULGENCE,*  
*With Historical Observations thereupon.*

*London, Printed for S. E. N. T. F. S. 1663.*

FAIR WARNING

XXV. REASONS

Against Detraction and Indignity of

POPE R. Y.

WITH THE

Arch-Bishop of Canterbury's

LETTER

TO THE

KING

AND

All the Bishops of Ireland Proclamation

to the Parliament of the same Pope

With an

Answer to the Roman Catholic's reasons

FOR

INDULGENCE

ALSO THE

Reasons of the Honourable

House of COMMONS

AGAINST INDULGENCE

With a dissenting Opinion on the occasion

Printed for S. M. T. 1724



TO THE  
KINGS  
Most Excellent  
MAJESTY,

May it please your Majesty,  
**I** Have been too long silent, and am afraid, by  
my silence, I have neglected the duty of the  
place it hath pleased God to call me unto, and  
your Majesty to place me in. And now I humbly  
crave leave, I may discharge my conscience to-  
wards God, and my duty to your Majesty. And  
therefore I beseech your Majesty, give me leave  
freely to deliver myself, and then let your Ma-  
jesty do with me what You please. Your Majesty  
hath propounded a Toleration of Religions, I be-  
seech you Sir, take into your consideration, what  
the Act is, next what the Consequence may be.  
By your Act you labour to set up that most dam-  
nable,

noble, and hereticall Doctrine of the Church of  
Rome, whole of Babylon. How hatefull will  
it be to you, and grievous unto your good sub-  
jects, the true professors of the Gospel; that your  
Majesty, who hath often disputed, and learnedly  
written against those wicked Heresies, should now  
show your self a Patron of those Doctrines, which  
your self hath told the world, and your Consci-  
ence tells you self, are superstitious, idolatrous,  
and detestable. Besides, this Toleration, which  
you intend to set up by Proclamation, cannot  
be done without a Parliament, unlesse your Ma-  
jesty will let your Subjects see, that you will take  
unto your self a liberty to brow beat the Laws of  
the Land at your pleasure. What dreadful con-  
sequence those things may draw after them, I be-  
seech your Majesty to consider. And above all,  
lest by this Toleration, and discontinuance of the  
true profession of the Gospel, whereby God hath  
blessed us, and under which this Kingdome hath  
for many yeares flourished, your Majesty do not  
draw upon the Kingdome in generall, and your  
self in particular, Gods heavy wrath and in-  
dignation. Thus in discharge of my duty towards  
God, to your Majesty, and the place of my calling,  
I have taken humble boldnesse to deliver my con-  
science. And now, Sir, doe with me what you  
please.

I am Your most faithfull  
Subject and Servant.  
G. Cantebury.

TO THE  
Right Honourable  
THE  
LORDS  
AND  
COMMONS  
Assembled in Parliament

Humbly sheweth,

**T**hat the Religion of the Papists is  
Superstitious and Idolatrous, their  
Faith and Doctrine erroneous and hereti-  
call, their Church in respect of both Apo-  
staticall, To give them therefore a Tola-  
tion, or to consent that they may freely ex-  
ercise their Religion, and professe their  
Faith and Doctrine is a grievous sin; and  
that in two respects.

For first, It is to make our selves acces-  
sary,

sary, not only to their superstitious Idolatries, Heresies, and in a word, to all the abominations of Popery; but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the Deluge of the Catholick Apostacy.

And as it is a great sin, so also a matter of most dangerous consequence, the consideration whereof we commend to the wise and judicious, Beseeching the zealous God of Truth, to make them who are in Authority, zealous of Gods Glory, and of the advancement of true Religion; zealous resolute, and courageous against all Popery, Superstition and Idolatry. Amen.

Ja: Armachanus.

Mal: Cathellen:

Auth: Medensis.

Thio: Hernes. & Laughlin.

Ro: Dunensis. &c.

Geo: Deceus.

Richard Cork, Cloyne, Rosses. Andr: Alathideus

Tho: Kilmore & Ardagh.

Theo: Dromore.

Mich: Waterford, and Lismore. Franc: Lymrick.

Since

**S**ince then, neither in right reason, and true  
policy of State, it is either becoming or  
safe, for *Christian Magistrates*, to have no  
*knowledge* of any face of Religion, so farre  
among their people and Subjects as to stablish  
own and command it; nor is it any piety, for  
Christians, to be alwayes *scrupulous* in Religion,  
ever *unsatisfied*, and unresolved, and unestab-  
lished in matters of Gods worship, and mans  
salvation, still *ravelling* the very grounds of  
Religion with *endless cavells* and *endless disputes*.  
Since the Word of God is neer and open to  
direct all men in the wayes of God; and since  
what is necessary to be believed and obeyed in  
truth and holinesse, is of all parts in Scrip-  
ture most plaine and easie; No doubt, but *Christian*  
*Magistrates* are *highly bound in Conscience* to  
God, and in charity to the good of their Sub-  
jects, (to whom they must do more good, then  
they are desired to do by the *Vulgar*) to *establish*  
those things, as to the *extern order*, *Ministry*,  
*form and profession* of Religion, both in doctrine  
and duties, which they shall in their consci-  
ence judge and conclude, upon the best advice  
of learned and godly men, to be most *agreeable*  
to the will of God, as most clearly grounded  
on.



on the Word in the general tenor and analogy  
of it; and as most *fundamentally necessary* to  
be believed and obeyed by all Christians; where-  
to the Catholick beliefe and practice of all  
Churches (more or lesse agreeing) gives a great  
light and direction. Christians must not be al-  
wayes tossing to and fro in Religion; as if ev-  
ery thing were true fixed and certaine in Religion;  
nothing heretical, corrupt, and damnable in  
opinion and doctrine; nothing immorally un-  
lawfull, and abominable in practice; nothing  
perverse, uncharitable, and uncomely in sediti-  
ons, schisms and separations.

*John Wicor.*

**Twenty**

# Twenty five Reasons Against Toleration of Popery

**T**Hat way which Edward poor Soul from the great Rule God hath given to live by and beloved is not to be tolerated (shall we allow them among us who take away from the word of God all the foundation they have against the rise to come? shall we endure them among us whose business it is to hide the counsel of God from men.) Popery doth seduce poor Souls from the great Rule of life & Religion (and shall they be tolerated) make it part of their Religion to perswade us that we should not search the Scriptures, wherein we may have life & holiness (and shall they be indulgent) make it their business to keep us from the holy Scriptures which are able to make us wise unto salvation perfect and thoughtfully furnished unto all good works: then what is intended that they be cunning to draw poor Souls from the word of God that is written for build our inward house but no substitution among them what gain shall they find that there should be such among us) endeavour that we should not prove what is the good, the perfect, the acceptable will of our God: I that without knowledge of this will the people

*should perish:* they (and what can Satan do more) dissuade poor Souls from reading the Scriptures: they persuade them that the Scriptures ought to be in an unknown Tongue; that hearing poor Souls might hear and not understand the things that belong to their peace, must we needs have these among us that may persuade people too much inclined of themselves to sit in ignorance among us who (after all our pains to instruct an ignorant world) now persuade poor souls to be still alienated from the life of God; to have their understanding still darkened to retain still the blindness of their hearts? and can the enemy of mankind do any more: shall we have those in the midst of us (whom notwithstanding all our endeavours to teach the world a saving knowledge of God) shall yet (and alas! the ~~murderer from the beginning~~ desires no more) persuade mankind that it is a vain thing to be filled with the knowledge of God's will in all wisdom and ~~spiritual~~ understanding: no Christian State can tolerate those people whose Religion is to keep the world in ignorance of all Religion, who know we must love God, yet will not suffer us to know him, who know we must obey him, yet will not suffer us to know his will.

*Answer 2.* That way that persuades men to believe and live by the traditions of men, and to make the word of God of none effect is not to be tolerated, how can a King (who must give an account of himself to God) answer for his countenance at that profession which teacheth men to live, not by the will of God that made them, but by the will of men like themselves. How can Kings answer it if they suffer men to live by the Law of men, and not of God, will God endure that the world should be governed by the Creature and not by the Creator? But Popery takes men off from the will of God: they say we have no Scripture but what the Pope allow

do not they teach (and that among Christians too) that we must think the Scripture the word of God no longer than the Church faith it is so? do not they write (and that among us that waite upon God to hear the Scripture weekly and daily) what their customs and opinions are to be the Rule and foundation of our faith as well as the Scripture do not they equal the *Popes* decrees to Gods word and say their Church may impose new Articles of faith upon poor Soules every day: preferring the judgement of the Church before the counsel of God? that say the authority of the Church in its Laws is above the authority of God in the Scripture, and yet the authority of the *Pope* in his decrees is above the authority of the Church in her Laws: that say God in his word did not say enough to save men, did not speak clearly enough to instruct them in the knowledge of the truth. Be wise O ye Kings, be instructed O ye Judges of the Earth? to what end hath he set up you, but to see that men should walk according to his will? to what end hath God advanced you but to see that men lived according to his Law? hath God raised you up? and will you suffer Anti-Christ to advance himself above every thing that is called God? doth not God see this? doth not he observe it?

*Recusam 3.* and observe it in conformity

That way which buildeth the salvation of men upon the infallibility of one man is not to be tolerated Popery doth for therefore, &c. O Princes do you not watch over your people for good? have you any care of precious Soules? will you endure those men that will not suffer us to rest upon the foundation of God which standeth sure, and assure us to trust in the foundation of men that will fall? will you indulge men that delude your people to rely upon man (that is a lie, and the son of man that may deceive) will your God





which is clearely shewing for some the Judgements of that  
 Lord which are true and righteous altogether: how ever he  
 now by some speciall way, let Christen people to know that  
 Seipson: that they may be as the 8. of the 1. of the Church  
 and that they may be Papists: as the 1. of the 1. of the Church

and that they may be Papists: as the 1. of the 1. of the Church  
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Being there is but one way to Salvation, do you think  
 that the Protestant way is that way, or is it not: If it be  
 not, why do you live in it. If it be, how can you find in  
 your heart to give your subjects liberty to go another way:  
 can you in your Conscience give them leave to go on in  
 that course in which in your conscience you think you  
 could not be saved?

And now I have shewed you  
 that the Protestant way is that way, or is it not: If it be  
 not, why do you live in it. If it be, how can you find in  
 your heart to give your subjects liberty to go another way:

A way to serve God, which no man can know must not  
 be Tolerated (O we must not be indulged to worship as  
 know not what) Popery is a way that no man can know  
 know: For the Papists say that the Church is a  
 lieves: Now a man can know what he believes right  
 in that way, if he is not such: That the Church is the  
 the true Church: 2. That this Church is by the promise made  
 to St. Peter infallible: 3. That the Pope is Peter's true  
 successor: 4. They must know that he is rightly qualified,  
 duly, well-chosen to his place: 5. Whether the Cardinals,  
 the People, or the Emperors: And the right power shall be  
 a Pope: For there have been Popes chosen by all these three  
 times: 6. They must know which of these Popes is infallible  
 when four times a Pope is chosen: 7. They must know  
 cited by the Which is a way to serve God: (as the

dinght

have been) they must know which is the Infallible. 3. They must be sure at this distance that the Cardinals confirmed him who is now in the East. They must know in England that they have the right decree of the Popes as travel so many miles to him themselves: and the right meaning of them &c. will you (O gracious Prince) give up the peoples Souls that are under you, to these infinite doubts and scruples which it is impossible for any to be satisfied in? will you not keep them to the sure word of prophecy? To which they do well to take heed, as to a light shining in a darker place.

See Bishop  
Abbot on  
Jer. 6. 16. 6.  
Dr. Pearce  
Sermon.

The greatest novelty and Schisme in the world is not to be Tolerated Popery: is the greatest Schisme and novelty in the world. So great a Schisme that separate from all the world and damne all the world: So great a novelty that we have no footsteps of it in the Scripture which is the reason why they

would not have us read the Scriptures: will you Indulge novelty? O ye the defenders of the Faith, *Once delivered to the saints*. Will you allow them amongst us whose business it is to persuade the world that you and we are damned?

*Reason 3.* They in the Church of Rome say that the Pope is infallible. That the Pope is infallible is a false and a schismatical doctrine. Whether the Cardinals

Nothing is to be Tolerated that is directly contrary to the word &c. For therefore indeed Kings are commanded to read the word of God that they may suffer nothing that is contrary to the word. You would do nothing against the truth but for the truth you are to be as men that do evil

against the word, and an encouragement to them that do  
well according to that word: we praye for you that out in  
authority, that we may lead peaceable & quiet lives in all  
godliness according to the word of God, and in the Law  
according to the Law of men: how can you stand by and see  
the Communion and administration in one kind against the  
Institution of Christ which is, *Eat ye all of this, drink ye all  
of this*: How can you stand by and look upon themselves  
or rather mocking God in an unbecoming and dishonour  
of the Apostolical institution, & therefore will you allow  
men a liberty to chosse whether they will read the Scrip-  
ture, when you know that these things are written that we  
might beleeve & that beleeving upon Jesus Christ through  
his name, will you suffer them that say against the Scrip-  
ture, lest they deface your faith and bring you  
to damnation, when you know that whatsoever things are  
written, are written for our learning that we through the  
comforts of the Scriptures might have hope, will you shall  
do faith the man in the Gospel that *saith of the eternal  
Life*? Our *Saviour* *saith* *what is written in the Law  
how readest thou*? What *sins* will you punish, O you Kings  
1. If you wink at them, that will be God's work manifest  
or insufficient for Salvation: even the Law gives a liberty  
denied liberty to them that denied the Scriptures: as  
That presume to alter the express Testaments of God: 2.  
That forbid the reading of the Scriptures, the only way of  
Life: Lord what shall now be allowed if these men be al-  
lowed.

Reason 9.

Idolatry is not to be Tolcrated? What have we to do  
any more with Idol? Popery & Idolatry Be not you have  
the patience to see the Creature worshipped as God of the  
Creature

Creator: is not your spirit stirred within you to see  
 men change the truth of God into a Lye, and worship-  
 ping; and serving the Creature, more than the Creator  
 God blessed for ever, do you not know that this sin over-  
 threw Princes, overturned Kingdomes, and hath the wrath  
 of the jealous God, who will not give his honour to  
 another allwayes attending it. If you forbid not their  
 sin, you commit it: and if you partake of their sin, you  
 will partake of their Plagues. Hath God honoured you (O  
 ye excellent Princes) and will you see him thus dishonored?  
 hath he exalted you, and will you see him thus debased?  
 would you see an Asseper upon your Throne, and can you  
 endure stocks and flogges in Gods house? Is that none of  
 Gods? God will honour us, he that dishonour him, shall be  
 lightly esteemed in all. *Now make a decree for all people,*  
*nations, and Languages that dwell on the Earth that all men*  
*should tremble and fear only before the living God.* And  
 shall Christian Kings endure other Gods should be worship-  
 ped? How can you endure to see men falling down  
 before the works of mens hands? O remember that *Rev. 2.*  
*10.* Notwithstanding I have a few things against thee: be-  
 cause thou hast suffered that woman *Jezebel* which calleth  
 herself a Prophetesse to teach; and to seduce my servants to  
 commit Fornication, and to eat things sacrificed to Idols:  
 I have a few things against thee, because thou hast them  
 that hold the Doctrine of *Balaam*, who taught *Balaam* to cast  
 a stumbling block before the Children of *Israel*, to eat  
 things sacrificed unto Idols, and to commit Fornication.

## Reason 10.

That Religion which destroyed all civil Governement is  
 not to be Tolerated, shall Princes with their own Sinne  
 Popery

Popery destroyeth all civil Government: Kings have no more power, subjects owe no more duty: then the *Pope* is pleased to grant the one and enjoin the other, shall we admit these among us that upon all occasions let loose the people to cut one anothers Throat: and to destroy their sovereigns: who then may be safely: the Prince must daily look for poison and daggers. The people for Massacres and cruelties, all for dangerous attempts against the Lord and against his Annoynted, who embroyled us in the late War was it not *Papists*? upon what principle did we Rebel, kill and take possession, but upon the principles of popery, if they did such mischief when checked and awed by Laws what will they do when tolerated? shall a Protestant Prince countenance them that may in conscience be bound to kill them as Hereticks, shall the Prince look upon them as subjects who may upon the least occasion be absolved by the *Pope* from all fealty and Allegiance to the great danger of the Kingdom if they are *Papists* they cannot be indulged, for they are not subjects, if they are Protestants they need not be indulged for they are and will be obedient and faithful subjects as whole Profession states the Rightly of civil Government upon the most clear and firm principles, secure them by the most powerful obligation, and urgeth them upon the most efficacious imotives of reward and punishment in the world, shall we allow them that upon ruin of encommunication and damnation may not dare to be faithful: who must renounce their Religion *i.e.* obedience to the *Pope*, that they be Loy-  
al.

## Reason 11.

That way must not be tolerated; Whose tolleration

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in-



increaseth our danger, and yet lesseneth those Incomes whereby we defrayed the charges of our danger: the Papists disturbed us indeed formerly, but their Estates secured us: they threatened us; and their Estates maintained those forces by Sea and Land that protected us; shall we now increase our danger in allowing their liberty, and yet quit those two parts of their Estates by which we weathered out the danger? what at once let in an enemy and weaken our selves.

## Reason 12.

Blasphemy must not be tolerated (he that blasphemed was to be put to death you know) Popery is Blasphemy: do not your ears tingle to hear them say, that God in the Scripture is not infallible, but the Pope in his decrees is. 2. That they can make a God of a piece of bread. 3. That that God may be eaten by the most wicked man, yea the most vile creature, by a Dog, or a Moule, &c. Shall the name of God through you be blasphemed, God forbid?

## Reason 13.

That way which brings to an uncertainty is not to be tolerated, &c. Will you suffer men to live among us that perswade us we must not believe our eyes: that are so deceitful, that when we see a piece of bread, must needs insinuate to us that we see a God, a Saviour; if we cannot trust our eyes, how shall we live? if we cannot trust our

sences

(11)  
fences how can we know you, and obey you? how can we know the scripture and believe it? O suffer not those men among us, that are about to perswade us that we must not believe our eyes, and that we can know nothing.

*Reason 14.*

They are not to be tolerated who turn all Religion to interest and formality; will you endure them that teach poor men no more religion then 1. the advancement of one to be head of the Church; For let us believe what we will, if we deny that the *Pope* is head of the Church, we are damned; 2. then a few formalities and ceremonies: will you suffer poor men to rest in a form of Godliness denying the power thereof: will you let Christianity turn a piece of Pageantry, and all Christians walk in a vain shew: will you not once appear before that God that is to be worshipped *in Spirit and in truth*: and can you forbear it when you look abroad and see the Holy and Blessed God mocked with histrionical, gawdy, vain babblings, childish canting, saying and hearing they know not what; God forbid we should countenance that in the world by a Christian Religion, whose businesse is to mock God with an unreasonable service, and to set up man in an unreasonable pomp, greatness, dominion, and tyranny over the world. O shall the spiritual and inward frame and power of Religion be turned to an outward shew.

*Reason 15.*

That Religion that allows men the greatest liberty to sin is not to be tolerated, &c. shall you who have power given you to restrain evil, allow a Religion that gives the greatest liberty to it. In vain are you Kings, if you allow  
B2 that

that way which can dispence with all oaths and obligations of Subjects unto Kings. In vain will you make Laws against prophaneſſe, if you indulge a Religion (if I may ſo call it) which may give indulgence to all prophaneſſe. In vain will you *puniſh*, if you ſuffer men to think the *Pope* may *pardon*. In vain do you truſt your Subjects upon their oaths and promiſes, if you countenance that Religion that teach men to *equivocate*, to ſpeak one thing, to *mean another*. In vain do you profeſſe the Proteſtant-Religion, if you allow that Religion that gives men liberty to diſſemble any Religion, to be *Anabaptiſts*, to be *Quakers*, to be any thing to promote their own cauſe. Will you permit that way which leads men to theſe abominable courſes. *My ſoul come not thou into their ſecrets*. Shall the poor people be given over to believe *Lyes* and *Legends*: and when they have ſeen their ridiculousneſſe and folly, at laſt come to believe nothing; their holy frauds and cheats, making moſt of the antient writings uncertain: a miſchief as we cannot expreſſe, ſo they cannot repair.

*Reason 16.*

A way that engageth poor ſouls in certain perjury, contradiction, and impoſſibility, is not tollerable. &c. The *Papiſts* Can you, O ye tender hearted Princes ſee poor ſouls perplexed thus with impoſſibilities: amazed with contradictions and plunged in perjury: and conſider that poſterity will write that theſe things were done in your days: and that the poor ſouls will complain at the laſt day. Alas woe is us, we were undone under your government. O moſt excellent Governours, we hope better things of you.

*Reason*

## Reason 17.

A Party whose business it is to puzzle people in their Religion, and debauch them in their lives is not to be tolerated. The *Papists* are such, &c. they puzzle us with divisions, that we know not what to do but return to *Popery*, where though we do err, yet they bear us in hand that we cannot err. They debauch poor souls with Licentiousness, that when they are troubled in conscience, and upon their death-bed, know not how to be saved: they may in despair throw themselves into *Popery* for that pardon and indulgence which no other Religion can afford them. In vain do you set up an *Ecclesiastical* government, if you endure another way to take in those whom your Discipline cast out, when we have taught the people faithfully, admonished them sincerely, reprov'd them severely, censur'd them justly, and excommunicated them solemnly. They in Contempt of you and us, can turn *Papists* and laugh at us: for *Popery* and *Schism* is the sinne and channe that receives the excrements and filth of our Church: when we tell men of their sins they run to the *Papists*, and they tell them they are *denial*: when we restrain men they run to them of the separation, and there are at liberty to do what they please: it is in vain to make Laws, if a party of dissenters be tolerated, with whom loose men may find Refuge against all Laws.



## Reason. 18.

What destroyes your Government most Excellent Prince, under which we lead peaceable and quiet lives, in all godliness and honesty, secure in our lives, estates and libertie, is not to be tolerated: Popery destroyeth your Government, they set up one whom they must obey for conscience sake, while they obey you only for conveniency: their Priests may do what they please, you have no power over them. *Sr.* if the Question between us were whether we should be holy or prophane, whether we should obey Christ or not: whether we should be good Christians and Subjects or not? we should be ashamed to come behinde them: but when we consider that all this stir is to set up one man above the world, shall we gratify his ambition? and promote his designe against our own Interest and welfare: now they care peaceable indeed, but let a Priest be discontented (and what State can promise to please them alwayes?) and they will let you know what it is to let Priests and Jesuits into *England*: they will incense the people, promote discontents, conviegh whispers, occasion misunderstandings, and make you weary of your Government and life.

## Reason. 19.

You must not tolerate Popery, unless you will withal tolerate all these heresies which are contained in Popery, *viz.* 1. That the word of God (I tremble to write it) is obscure



obscure, imperfect, and insufficient to lead us to all truth that may save us, and to keep us from all error that may damn us. 2. That men must rest upon the judgement of men for salvation. 3. That some, if not all are born without sin: which one opinion may undoe the world by keeping it in ignorance of its misery, and in a neglect of the way of safety. 4. That man works out his salvation by the power of nature, and is saved by the merit of his works. 5. That some sins are venial, and deserve not death (though the Law saith the man is accursed that continueth not in all things commanded in the Law to do them.) 6. That the sin against the holy Ghost is not unpardonable. 7. That Christ is not God of himself, and that bread and wine is God. 9. That there are many Mediators, as the Virgin Mary, &c. besides that one Mediator Jesus Christ: by whose merits we are saved. That Saints are to be worshipped. 10. That we must still offer sacrifice, that preaching is the way of heretics. 11. That the vertue of Sacraments depend upon the intention of a Priest. 12. That the observation of outward Ceremonies is the essence of divine worship. 13. That mingle so many Ceremonies with the pure worship and holy Sacraments. 14. That the grace of God depends upon these Ceremonies, and the outward observance of them. 15. That some meats are unlawful. 16. That priests marriages are unlawful. 17. That a few words turn the bread and wine into the body and blood of Christ. 18. That one and the same body of Christ is in heaven and in earth all one. 19. That men must worship creatures. 20. That none are saved by the Sacrament who communicate in both kinds against the judgement of the Church. 21. That men can pardon sin. 22. That Mass may save men after they are dead. 23. That if man be-

lieve,

lieves in Christ he cannot be saved, unless he believe in the Pope. That Kings may be deposed and murdered by their Subjects: &c. They that indulge Popery, indulge almost all the Heresies that are in the world. Popery being nothing else but a forrage of old errors, heresies, and superstition brought into the Church to serve the interest of men, is it a light thing with us to suffer damnable heresies, shall we hang men for injuries done to few men, and shall suffer them that intend to damn all.

## Reason. 20.

We ought not at this time to set up Popery, when God seems (according to the prophecies that went before of it) to pull it down, what when *Babylon* is falling, shall we put an hand to uphold it, when the Kings who have given their Kingdoms to her, threaten her, shall we Indulge her?

## REV. 18. 1, 2, 3, 4 5.

*And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory,*

*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

*For all nations have drunk of the wine of the wrath of of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

*And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues:*

*For her sins have reached unto heaven, and God hath remembered her iniquities.*

*Reas. 21.* That which we pray against we should not allow: we pray against Popery---  
*Q. c.* shall we not deliver our selves from all false *Doctrins and Heresie*, when we pray, from *all false Doctrins and Heresie* good Lord deliver us: Do we pray that Antichrist may be destroyed; and yet do we uphold him? do we see a solemn day, *viz. 3. of November*, to thank God that he delivered us from the *superstition, Idolatry, Heresie, & tyranny and cruelty of Rome*: and shall we admit them? O do nothing against your Faith, do nothing against your prayers.---

*Reas. 22.* If the Papists may with a safe conscience conform with us; then we ought not to comply with them but they may conform with us; --- therefore, See. --- our Religion is the same it was in the beginning of *Queen Elizabeths* Reign, but when they came to our Churches, they heard our prayers, and our Sermons, why can they not do it now? yea many of them come to our Churches now, --- why may they not *all* do so? the Pope forbids them they say: --- and do they deserve an indulgence from our Magistrates, who will rather obey a foreign Power, then submit to our laws; they are not worthy of protection, much less of favour among us that own a foreign power, which they assert for disobedience to our own.

*Reas. 23.* If we had the happiest times for peace, plenty, prosperity and general satisfaction

on to all people, when the severest Lawes against Papists were made,---then we ought not to mitigate those Lawes; the restraint of faction is our security, their indulgence is our danger: O the happy yeares of Queen *Elizabeth* when Papists durst not shew their head; the blessed time of King *James* when a Priest durst not be seen;---we date our happiness from that hour in Queen *Elizabeths* time that Popery was voted treason; we date our miseries from that time in the last yeares of King *James* that it was declared *Tolerable*; what calme, what peace, what quiet, what unity, order and uniformity before? what feares, what jealousies, what troubles, what dangers, what divisions and disorders since.

*Reas. 14.* And what you think would our fore-Fathers say, if they saw those whom they resisted unto blood, enjoyning equal liberty with themselves: methinks Reverend *Cranmer's* ashes stirre at the mention of the *Toleration of Popery*;---methinks the blood of Martyrs cries aloud. *no Toleration of Popery*; the Millions that have been massacred in *Ireland*, &c. say how long Lord, good and true, will thou not avenge our blood on them that dwell on the Earth? Shall God avenge? and will you indulge.

*Reas. 25.* And to say no more when I see *Countzen Campanella, Allen, Sec.* laying this on tho' for the undermining of the reformed Re-



Religion and the promoting the Popish: *viz.*  
 1. That seeing the Papists are so odious among  
 Protestants, they would put on the visors of  
 severall Sects and factions, and under that pre-  
 tence oppose the established Religion in any  
 Countrey privately with more successe then they  
 did openly; 2 They should endeavour to make  
 the Sects so considerable as to gain an universall  
 Toleration wherein they might be included by  
 the benefit whereof they might advance the Ca-  
 tholique cause with security and confidence;  
 I promise my self that no Ingenious Protestant  
 will advance this Toleration, which seemes to  
 be the greatest designe that conclave of *Rome*  
 manageth, --- which is the wisest assembly of  
 men that overlooketh the World; have they  
 embroyled us in war, broken us in Religion, con-  
 founded us in our government only for *Tolerati-*  
*on*; and shall it in *peace* be granted them, if indul-  
 gences be the utmost that a Papist can with con-  
 fidence desire; (and we know they are not  
 overmodest) it's more then *Protestants may with*  
*safety grant.* ---

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And whereas under the vizor of the sect be-  
 fore mentioned you are of late so earnest in  
 pleading for a toleration, deal but impartially  
 like honest men, and I will set in with you.  
 Procure but a toleration for the Reformed



Christian Religion in *Italy* and *Spain* and your  
 part of *Germany*, *Portugal*, &c. and I should  
 willingly peritron the sovereign Powers in *Eng-  
 land* that you might have as much liberty here:  
 But that *you* shall have *full* liberty here, and  
 Protestants have *none* where you call hinder it,  
 this is not equal dealing. But how comes it to  
 pass that you that pretend so much to unity are  
 in this also of so many opinions? the *English*  
*Papists* are for liberty of Religion, and the  
*Spanish* and *Italian* are against it? But I must  
 cry you mercy: I now consider, It is but your  
 selves that you think have right to liberty here,  
 and others should have it but in order to yours.  
 As hardly as you think you are used in *England*,  
 you live openly among us, and no man that I  
 hear of layeth hands on you: When you know  
 if a *Spaniard* or *Italian* be known to be a Pro-  
 testant, hee's as sure tormented and burnt at a  
 stake as the coat is on his back. Do you not  
 know this to be true? Were I in these places  
 where your Religion hath its will, I know one  
 lease of this Book would cause me to be burnt  
 to ashes: that I am alive is because I am not in  
 your power: But for my part I wish not the  
 shedding of one drop of your blood, nor your  
 imprisonment or banishment, but only your  
 moderate and necessary restraint from open in-  
 quiry, and seducing of those that are unfurnished  
 to encounter you.

1. Either Scripture is True or not true: If not, Popery is not true, which pleadeith its warrant from it. ( And some of them argue, as if they purposed to disprove the Scripture, and to imitate Samson, in pulling down the house on their own heads and ours, in revenge for the dishonour they have suffered by the Scripture. ) If it be true ( as nothing more true ) then Popery is not true, which palpably contradicth it, as in the points of Latine service, and denying the Cup in the Lords Supper, and many other is most evident.

2. Either the Judgement of the ancient Doctors is sound or not: If not, then the Church of Rome is unsound, that is sworn to expound the Scripture only according to their consent: If it be sound, then the Church of Rome is unsound, that arrogate a universal Government and infallibility, and build upon a foundation, that was never allowed by the ancient Doctors ( as in the third Dispute, I have fully proved ) and which most Christians in the world do still reject.

3. Either Reason it self is to be renounced or not: If it be, then none can be Rational but mad men. If not, then Popery must be renounced, which founded our very faith upon impossibilities, and teacheth men of necessity to believe in the Pope as the Vicar of Christ, before they believe in Christ, with many the like which are afterwards laid upon.

4. Either our five Senses, and the Judgement

made upon them, is certain and infallible or not; If not, then the Church of Rome, both Pope and Council are Fallible, and not at all to be trusted. For when all their Tradition, is by hearing or reading, they are uncertain whether ever they heard or read any such thing; and we must all be uncertain whether they speak or write it: And then we must not only subscribe to Franc. Sanchez, Quod nihil scitur, but also say that Nihil certo creditur. But if sense be certain and infallible, then the Church of Rome, even Pope and Council are not only Fallible, but certainly false deceivers and deceived. For the Pope and his Council tell the Church that it is not Bread and wine which they take, eat and drink in the Eucharist. But the senses of all sound men, do tell them that it is. I see that it is Bread and Wine, I smell it, I feel it, I taste it; and sometimes I hear to further my assurance: And yet if Popery be not false, it is no such matter. One would think the dullest Reader, might be quickly here resolved, whether Popery be true or false. Look on the consecrated bread and wine, touch it, smell it, taste it, and if thou canst but be sure that it is indeed Bread and wine thou maist be as sure that Popery is a delusion. And if thou canst but be sure, that it is not Bread and wine, yet thou maist be sure that the Pope or his Council, nor any of his Doctors are not to be believed. For if other mens senses be deceitful, theirs and thine are so too.

Reader,

*Reader,* Adhere to God, and the Righteousness of Christ, and the Teachings of the Holy Ghost, by the Holy Scriptures, and a faithfull Ministry, in the Communion of the Saints, and as a member of the Catholique Church, which arising at *Jerusalem*, is dispersed over the World, containing all that are Christians; renounce not right Reason, or thy senses; and live according to the light which is vouchsafed thee; and then thou shalt be safe from Popery and all other pernicious damning errors.

*Richard Baxter, Catholique.*

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### *An answer to the Roman Catholiques Reasons for Indulgence*

**J**ust as I was closing this afternoones diversion, the Reasons aforesaid come to my hand; *Reasons why Roman Catholiques should not be persecuted*: what indeed I expected, it being an ill cause for which so many Learned Men as are devoted for that way, can say nothing; and though I hear they are answered by an abler hand, yet thus much I thought fit to adde concerning them.

*Reason*,—We have great reason to bless God that they deal with us with calme reasons, who dealt with our forefathers with cruell persecutions,—that when they burned them, they are so restrained that they can only dispute with us, that they only argue here, while they banish as in *Poland*; torment as in *Spain*; Massacre

as in other places:—not unto us, not unto us; it is even so O Father, because so it pleased thee.——

*Reasons why Roman Catholiques*——reason is as universal as Mankind, and of as great a compasse as nature;—doeth reason say in *England*, that *Roman Catholiques* shall not be persecuted, and doeth not reason say in *Spain*, *Italy*, &c. that poor Protestants shall not be tormented: doeth mens reason tell them that a small fine is intollerable in *England*, and doeth mens reason tell them that the inquisition is tollerable in *Spain*. Be not partiall in your selves, but judge righteous judgement: desire no more in reason from us, then you would in reason allow us.——

*Should not be persecuted*, alas! for you—how modestly you insinuate—*should not be persecuted*? you meane no harme, only you would not be oppressed—very good, and how are you persecuted, your Priests are safe, your estates are intyre, your way is connived at: and yet what paines you take to prove you should not be persecuted,—will you never leave your trickes—thus when you lived peaceably among us, you perswaded the World we ate you up, we oppressed, we tormented you;—in so much that some of your people take us for Devils and not for men, and think *England* is an Hell, or a Purgatory as well for Papists as for Heresies; Fye upon these Religious cheates, and devout frauds, is this the way to uphold an holy cause: what will yee lye for God, and do so great an evil, that any good may come thereof, God forbid:——*should not be persecuted*.——A subtle yet a palpable *insinuation*. O sirs, this is not the first time you meant more then you spoke i. e. should be tolerated, and at full liberty to deceive and be deceived; not be persecuted, that is in the *English* that was spoken in *Queen Marias* dayes; persecute: we are not ignorant of your devices, we know that an Indulgence to vice is a punishment to virtue,——that



that a toleration of error, is but a subtle oppression of truth; and an indulgence to you, is but a sly persecution of us: you know we desire *not to persecute you, but to secure our selves*: we make *no Laws against your Religion*:— *but for our own*: we onely establish the truth we apprehend, and take care that we be not seduced to the errors we fear. If you will needs oppose these Laws which you know will punish you, undermine this truth which you know will prevail against you, and promote those errors which you know will undo you;—blame us not: your ruine is of your selves: we may say that we desire not your misery, (if you suffer any) *but that you should turn from your evil ways, and live among us.*

*Not be persecuted*:—If we persecute you, it is onely in part of your Estates, which you can easily part with, and live very well; that we may save your souls: we correct, that we may reform you; we give you over to some punishment, that you may be saved in the day of the Lord. What you think severity, is the greatest mercy; what you call cruelty, is the greatest kindness in the world, as being a kindness to souls, and that for Eternity.

*Should not be persecuted*:—and who of you is persecuted?

1. Not your Priests, for they are onely *enjoyed* to stay in those foreign parts whither they went against Law and Allegiance of their own accord, and *forbid* their own Countries which they have of their own accord forsaken. If they stay at home, they may have the privilege of *Subjects*: if they will run beyond Sea for order and power to do mischief, here they must be punished as *fugitives*: for the world must know that the *French, Spaniards, &c.* do not suffer with us; onely such *English* men as must needs go abroad to learn that mischief which they may practice at home.

2. Not your *People*:—for they onely pay little more then others towards that charge of the Government which they *occasion*: you *endanger our Government* more then others, you pay a little more towards the support of it then others. It's true, you are charged two parts of three of your Estates; but you usually come off with a slight composition:—which  
E you

you may very well afford towards the security of the Government which you so much hazard. Is it persecution to allow something of your superfluities for the Kings necessities? especially when it is not so much as the Pope extorted from you, when he called *England Puerum inexhaustum*.--- You pay nothing now for Bulls, Pardons, Licenses, Dirges obits,--- Vestments, Crosses, &c. You may have a cheap way of serving God: and therefore I hope you may afford his Majesty the more that he may maintain that way.---

*Should not be persecuted:--* You are not persecuted for Religion, but punished for disobedience.--- You say you disobey for conscience sake:---be that between God and you:--- the Magistrates observe your actions, and punish them; your hearts they know not, and therefore they judge them not.--- There is no governing of Mankind; if the Magistrate must not punish mens actions which he seeth; but indulge them for their conscience which he seeth not.---

*Should not be persecuted:--* You are not persecuted, but onely disabled from persecuting us: you are weakened in your Estates onely, that you may not ruine us: you are uncapable of power, that you may not oppress us: to live quietly, soberly and honestly, you have enough; to live seditiously, dangerously and factiously, you have too much. We are so indulgent to you, that you want nothing which may be necessary for your livelihood, though we are so jealous over you that you want that which may be necessary for your designe: we take away part of your Estates, that you may not be capable of attempting that whereby you may forfeit the whole.---

Here I observe two Rules: 1. The one of Charity, *teaching not to do to others what we would not have done to our selves*: where we must distinguish what we *would not in reason*, and what we *would not in interest*: If I were a malefactor in interest, I would not be punished; if I were a Judge in reason, I would punish a malefactor: so if I were in an error, self-love would disastre to me a desire of advancing my error:---If I held the truth contrary to that error, conscience would suggest to me my duty to suppress that for the advancement of a truth;

truth; to the case in hand, if you should really think we were deceived and went astray, we would have you by all means discover to us the errours of our waies, and restrain us from them; and now we really think you in damnable errors, we would convince you of those errors; and by all means restrain you from them. 2. The other rule is of prudence, teaching to bear with you the lesser inconveniences as coming neerer to us, that we may be able to suppress other factions that go farthest from us: 1. Of two inconveniences we may chuse the least; but of two sins we may chuse none, --- and really I think it sin in me to countenance any thing in which I judge against Gods truth and way;--if I can discountenance it. 2. To bear with you is to bear with all the errors in the World: your way being a sarrage of all the exploded heresies among Christians.

3. Now you know we are under the disgrace of coming too neer your way, we must say and will prove it that your religion (if I may so call it) is the farthest from that which is styled the old Protestant, then from any other way professed and owned in England;

4. And is it come to that, that you have raised so many Sects among us--- (for the Sects are but your by-blowes) that we have but this sad choice left, either to be swallowed up by them, or to close with you?--- This is plain *English*.---

1. *Reas. Roman Catholique was the Religion of England a thousand years.*

*Ans:* the Roman Catholique way was not the Religion of England, but the corruption of its Religion these thousand years: (Although however that's not the Christian Religion that is of a thousand standing onely) our Religion was the Word of God for 1400 years, to which the Papist added their Idolatry, superstition, and tradition, these 900 years: the Religion of England was alwaies contained in the Lords Prayer, the 10 Commandments, the Articles of Faith, the Doctrine of the Sacraments, the Order and Discipline we have now established by Law:---the corruptions of Rome were only of late brought in upon these foundations; and are now

removed by Law: and really it's strange that humane corruptions, such as Popery is, should claim the same right with Gods institution, such as Judaism was: one institution of God may give place to another by degrees;— though it give not place to the corruption of men *not for an hour*.— We have buried your *way* in honour, our care is now that it rise not again in dishonour. As the Primitive Christians suffered that generation of Jews which was bred up in Judaism to continue their own *way*, though they suffered neither Jews nor Gentiles to be bred up in it, in the next generation: so we used that generation we found here at first *very civilly*, but would not suffer any more to learn that *way*. The Apostles that suffered Jews to practice their *way* for the present, would not suffer them to teach it for the future: and we who indulged Papists in the first generation after the Reformation to live in their own perverse *way*, would not allow them to pervert others in the next generation: And as we would not force a Heathen (as he saith) to our *way*, so would we not suffer him to perswade others from our *way*; we would not compel Heathens or Papists (who in some places are little better then Heathens) to the truth, but we would restrain them that they should not seduce others to their errors.

*Real, But shall the old Protestant, who confesseth Rome a true Church, and himself derived from her, persecute her,--and call her a Whore, let the Presbyterian, &c.*

*Ans.* Let the world know that the old Protestant bears as little honour to the corruptions of *Rome*, as the Presbyterian; and that the Presbyterian bears as much honour to the truth of *Rome* as the old Protestant: and that both (for we will not by your Artifices be divided any further then needs must) own her as a true Church, though they do not own her as a corrupted Church. — They will allow the Church of *Rome*, and they maintain their own here: they condemn not them that live in communion with the Church of *Rome*, because they have the foundation of Religion. — They allow them not the same privilege with those of their own communion, because they build dangerous things upon that foundation:



dation: we own all Protestants for Christians; yet we hang them for murder and felony: so we own Papists for Christians; yet we punish them for superstition and idolatry.

*Reason 3.* If we acknowledge they have all things necessary to salvation; then we should indolge them.

*Ans.* Indeed you hold as you say, the fundamental truths by which men may be saved; but you hold likewise some errors in judgement and corruptions in practice contrary to those fundamental truths, by which men may be damned: we embrace your faith, and yet we oppose the heresies you hold contrary to the faith: I love a man, though I hate his disease: I love the Religion of *Rome*; I hate her prophesies of that Religion: if any man be saved in *Rome*, it's by the truths we and you hold in common; and not by those abominations we punish in you: and we must needs say that we restrain you not as Christians, whom we shall see in Heaven one day; but as Idolaters and Hereticks, whom except you repent, we shall never see in Heaven. 1 *Cor.* 5. 9. *Gal.* 5. 20.

4. *Reason.* We differ but in small questions and opinions, &c. therefore.

1. *Ans.* If so small the difference between us, why so great your cruelty towards us? were we burned, massacred, tormented, banished, imprisoned, furnished, upon quirks, and differences in words, rather than in real points?

2. But is the worshipping of Creatures but a quirk with you? is saying to a peice of bread, Thou art God, but a trifles and to God, Thou art not able to instruct us for salvation without humane tradition, but a Toy?

3. *Reason.* Because we own one rule of Faith with them that is Scripture and tradition, we ought to tollerate them.

*Ans.* We disown this reproachful insinuation: we own no rule of Faith but the Scripture, by which we try all humane writings: judging in our selves what is right: and though we have the Fathers and the first Councils against you, yet we desire nothing but the Scripture for our selves: we reverence the practice of the Ancients: we walk by the rule of Scripture; as we would do as they did; so would we walk



walk by the same rule they did.

6 Reason. The Lutherans agree with the Papists elsewhere, therefore, &c. *Ans.* 1. How the Lutherans agree with Papists we say not; we are sure the Papists agree not with Lutherans, --- what else means the quarrels, plots, seditions, tumults, discontents we hear of every day? 2. We walk not by example, but by rule. 3. This favour the Lutherans and Hugonots got by arms; and keep by interest; before we know how they were used.

7. Reason. As to what you say of commerce and marriage, we establish not our religion upon policie, but upon piety --- we look not what is most advantageous, but what is most lawfull: although yet it be the interest of foreigners as much to be of our Religion, as it is ours to be of theirs --- the *English* peace and trade is as much their advantage, as theirs is ours: as for the Earl of *Bristow*, he told King *James* and King *Charles*, that for which he was questioned by the Duke of *Backingham* in Parliament: As for the Earl of *Leicester* he did a little regard *Richleau*, as he did him: --- and he hath lived to see as great a Cardinal court the *English*, when resolute in their way, though never so severe to Catholics --- their resolute are fooled, the resolute are feared: --- as for the Queen of *Bohemia*, if we had followed Her interest, she might have been the greatest Queen in *Europe*: --- and the Lord would have let the World have seen --- that it was the highest advantage in the World to give up our selves and relation to God and the Gospel: as for English Queens we may in time have Protestant Queens. In the mean time we know our gracious Queens will not impose upon us the publick practice or indulgence at least of their Religion no more, then we impose our Religion upon them: they had rather see then whole Kingdoms should suffer, they had rather see you suffer for your conscience, then force us to allow your way against our consciences; however to avoid some supposed inconveniences, we will not commit sin which is a real, and the greatest inconvenience in the World.

To your eighth, ninth and tenth Reason: we say, if you are true

true to the *Pope's* Supremacy, you cannot be true to the *King's* Government:—if you deny that, (as you seem to do) you deny the foundation of your Religion:—yea the sum of Christianity, as *Belarmine* saith. Whether you speak as you think in the eighth and ninth Reasons we know not; for you can equivocate:— we know your Brethren will never say so, when they have obtained a Toleration; and we know it is no new thing to have a few moderate men offer that in adversity; which their Brethren will never own in prosperity. Indeed you can juggle so, as that some shall write for Supremacy, and others against it; and laugh among your selves to see how you cheat the world: we know what the Sorbonists stand upon at this time: however, you are punished here only for actual disobedience, upon what principle soever you disobey; if some of you think legally, you all live disobediently to the Ecclesiastical Laws of this Realm.

*11th Reason.* You say, you are forced to be dangerous by fleeing to foreign Embassadors, and parts for safety.

*Answer.* It is well we know your designe. If you did not go to Foreigners for Religion, you need not go to Foreigners for Protection: if you will worship with them, you may live with them. 2. If you keep correspondence with our enemies, and practise against us, when you are in danger of punishment; what will you do when you are tolerated? If you deal with Foreigners now, *we secure your selves from us*; much more will you deal with them hereafter, that you may have *power over us*: what you do now for *liberty*, you will do hereafter for *power*: this threatening insinuation will signifie little with us, who measure our Religion by our Consciences, and not by Interest; whatever inconvenience follows upon your punishment, we will not displease God to tolerate you.

To your twelfth Reason, we can say upon sad experience that you may do more harm by creeping into houses, then we can do good by preaching in Congregations.

To your last we say, — Our Bishops can prove their Consecration; they will make their authority eminent in aw-  
ing

ing you, if they cannot make their persuasions eminent in converting you; and that when they are the severest enemies to your corruptions, they are the most hearty well-wishers to your persons, and you may hear them as such.

Sirs, As you did your duty in serving the King in his just War, so he will allow you all just privilege in time of peace: but you must not think that the reward of your obedience to him in some things, shall be a liberty to disobey him in other. Although we have been (as you say) *fellow-sufferers with you*, we will not sin with you. You say, you hazarded much to restore the King to his Throne: To what purpose, I pray you, if every man shall do what is good in his own eyes, *as when there was no King in Israel?* And you must know, his sacred Majestie makes Laws against you, not to satisfy any mans passion or revenge, but to satisfy his own conscience.

Whereas you speak of his Majesties mercie, and word from *Breda* ----- 1. Let me tell you, *That Toleration would be the greatest cruelty in the world.* ----- 2. You know his Majestie promised no more at *Breda*, but that he should condescend to such provisions for tender Consciences as his Parliament would think fit.

May it please therefore the wisdom and goodness of both Houses of Parliament, setting aside those plausible insinuations which undermine the principles of Government, to see that the permission of Roman Catholicks is not onely contrary to the peace, quiet and union of the subject, but also dangerous to the constitution, and threatening to the welfare of this Church and Kingdome; and not let that be promoted upon shallow and fallacious suggestion of any interest and advantage, especially since the wisdom of France. The Duke of *Rhein* hath made it appear to the world, and your wisdom makes it clear to your selves,

***That the Protestant Religion is the Interest of England.***

F I N I S,

*The excellent Reasons of the Honourable  
House of Commons against Indulgence;  
with Historical Observations*

ni guided our halloes of *charity* and *justice* in 1603  
insure all men to be *good* and *wise* to *enjoy* the  
**B**ut to what end is this trouble? that all men be  
the *indefensible* Reasons; most *valuable* all that is  
the common reason of the Kingdome (at least that part of it  
wherein we are included) represented by the most Honour-  
able the Commons of *England* assembled in *Parliament*; that  
whom the *Supper* is held in *the* *House* of *Commons*;  
a more unanimous *consent*; loyal and *on* the *side* of *the* *Assembly*  
Assembly as that excellent *Person* said in the *House* of *Commons*  
as *being*; their famous *Vote* which *was* the *last* *conclusion*  
long *in* their *Vote*; in which *your* *conclusion* *at* *the* *last* *of*  
tremble; all the *Conventicles* in the *World* shake; a *desert*  
and *forlorn* *Church*; unless *as* *it* *is* *for* *the* *decay* *of* *Religion*  
is recovered; the *soules* of the *first* *reformers* *in* *they* *have*  
any *sence* of things here below; *in* *joy*; *in* *the* *heavens*  
in *Heaven* at the *recovery* of *our* *sinners*; which *is* *the* *the*  
Recovery of a *Nation*; millions of *unstable* *Soules* are *re-*  
fled; the many *branches* of our *Church* are *close*; that *threat-*  
ning *evil* of *schisme* and *separation* is *checked*; the loose  
hopes of dangerous men are *bounded*; the *collapsed* *Honour*  
of *England* is *restored*; former *miscarriages* are *expiated* for  
which our *gracious* *King* the *Defender* of the *true* *Ancient*  
and *Apostolick* *Faith* heartily *thanks* them; in which the  
Nobles if they have any *sence* of their *Ancestors* *Honour*  
will *concur* with them; the *reverend* *Clergy* will be *bound*  
to *pray* for them; and we with our *posterity* that are yet *un-*  
born will *stand* up and *call* them *blest*; their famous  
*Vote* to which we must *submit* is this; —



## The Vote.

his advice of this House, that no indulgence be granted to the dissenters from the Act of Uniformity.

And that you may know that this is not an Act of power but of reason, when they think they say what they think they ought, you have added their reason too Ordering.

What a Committee be appointed to collect and bring in the Reasons of this House for this Vote upon the present Debate, to be presented to his Majesty, and that the next meeting of the Committee be adjourned till to morrow morning.

But Reason is not reason until it be resolved on, it was therefore resolved, That in the close of the Session to be presented to his Majesty in the Vote of censure it being also agreed, That this House will stand by the discipline which their Ancestors and Forefathers have used, that the Committee appointed to bring in the Reasons be put on a stoppage for that purpose to this day, to morrow, the 10th of May.

Do you observe their reason against your suggestion? As to the promise of Blood you urge, they say you should not trouble his Majesty further with it.

Reason 1. Because it is not a Promise in itself, but only a Gracious Declaration of your Majesties Intention, in the which is Your Majesty, and what a Parliament should advise Your Majesty to do; and so such Advice was ever given, or thought fit to be offered; nor could it be otherwise understood, because there were Laws of Uniformity then in being, which could not be dispensed with, but by Act of Parliament.

They who do pretend a Right to that supposed Promise, put the Right into the hands of their Representatives, whom they chose to serve for them in this Parliament, who have Passed, and Your Majesty consented to the Act of Uniformity. If any shall presume to say, that a Right to this Declaration does still remain after this Act Passed,





2. A Parliament meets, & a Convocation follows, an Assembly of Ministers, young with the Convocation, next together, they *convene*, they *assemble*, they *play*; they get a *solid* Pension drawn up for *themselves* 1589, it is so they *libel* as they met at a *Special* *Assembly* in the 31. Month as they write. — *General* they resolved *thirteen* points against the Church, *John* *and* *Henry* 1594. and drew up *and* *discipline* *and* *form* *essential* *in* *all* *times* *to* *which* *was* *tendered* *to* *all* *the* *classe* *for* *all* *the* *reigne* *England* *and* *they* *humble* *themselves* *to* *the* *King* *and* *the* *Queen* *for* *their* *former* *Conformity* *to* *the* *Church* *and* *John* *and* *Henry* 1596. they refuse Oaths tendered to them, — they take of a *blackring* and *other* *tricks*, as one *Wiggington* wrote it, they solicit the King of Scots assistance, May 21 1597. — *Black* and *Goppingery* grow outrageous and threaten the Queen and the Privy Councell, at last they grow so odious at Court as Mr. Fuller writes that none durst appear in their behalfe, and so they continued all King James his time. — *King* *Charles* when we had peace untill at last this Schism in the Church was established by a pretended Law, — *and* *England* *was* *very* *well* *what* *it* *is* *to* *establish* *Schism* *by* *all* *the* *means* *possible* *as* *conscience* *and* *reason* *in* *the* *last* *end* *of* *King* *James* *his* *Reign* *there* *was* *a* *Tolerance* *propounded*, and immediately the Popish policy and Government was set up in opposition to ours, — they had Archbishops to our Archbishops, Bishops to our Bishops, their meeting of Priests to our Convocation, — their Masse to our Common Prayer. And so Cromwell told his Country in a thing called a Parliament in his loose time, that they had their Hierarchy settled, and that they had an orderly Government within his Government, — this, this it is to have a Schism established by Law. —

and excommunicate churchmen: He then, they understood him, he threateth, they (as the Church was wont of *Salvo Alterius*) say, then with all such things, he would turn out a Parish church like him of *Blackfriars*, he goeth to Law with him: The *Indulgent Party* will be the receptacle of all the discontented, ambitious, turbulent, and guilty Persons which the Law threateth the discipline or rectitude, and justice punisheth.

15. *The Honourable House of Commons are against Indulgence* Because, *It will as they become the Grants or Warrants of a Parliament to pass a Law in the Session for Uniformity, and in the next Session (the reason of Uniformity continuing still the same) to pass another Law to frustrate or weaken the execution of it.*

The most happy constitutions are they that are wisely, debated, resolutely enacted, and not without great reason, and much time repealed: The first Parliament since ever was in *England* ordered that the same Assembly should not repeat and make Laws: A Parliament has the third time refused to alter a most inconvenient Law, because they thought no inconvenience greater then Alteration of Laws, so in *K. H. 7. Hen. 8. Q. Eliz. Reign.*

4. *The Honourable House of Commons are against indulgence* Because,

It will expose His Majesty to the restless Importunity of every Sect and Opinion, and of every single Person also, who shall presume to dissent from the Church of England.

It will be a cause of increasing Sects and Sectaries, whose numbers will weaken the true Protestant Profession so far, that it will at least be difficult for it, to defend itself against them, which is yet further considerable, whose Numbers, without troubling the Government, finds they can arrive to an Indulgence, will, as their numbers increase, be more troublesome, that so as length they may arrive to a generall toleration, which His Majesty hath declared against, and in some preambles

8. d. will at last stand for an establishment, which, for many  
can be foreseen, may end in Popery.

It is a thing altogether inconsistent with the  
all manner of converting. Retaining, and by consequence, the  
method and proceedings of the Law of England.

You know there is no end of humor and faction. *Harper*  
procures K. Edw. 6. letter for a dispensation from certain  
Rights and Ceremonies offensive to his conscience, as the letter  
runs. The nonconformists in the beginning of *Q. Elizabeths*  
reign, are onely for alteration of some things offensive. The  
later nonconformists were against the Common Prayer, and  
most of the usage of the Church; at last they are against all  
Church government, discipline, orders and form of wor-  
ship, the people will have is for? and what will ye do in the end  
thereof.

The Honourable House of Commons are against Indulgence,  
to dissenters. Because,

It is humbly conceived, That the Indulgence proposed will be so  
far from tending to the Peace of the Kingdom, that it is rather  
likely to occasion great disturbance; and on the contrary, That  
the asserting of the Law, and the Religion stable, according to  
the Act of Uniformity, is the most probable manner to produce  
settled Peace and Obedience throughout Your Kingdom. Because  
the variety of Professors of Religion, when openly indulged, doth  
directly distinguish men into parties, and will give them oppor-  
tunity to count their numbers; which, considering the animosities  
that out of a Religious Pride will be kept on foot by the several  
Factions, doth tend directly and inevitably to open disturbance.  
Nor can Your Majesty have any Security, when the Discipline or  
Worship of the several Factions, which are all Governed by a feve-  
rall Rule, shall be consistent with the Peace of Your Kingdom.

When Master *Curtwright* preached at Saint Maries in Cam-  
bridge the Church could not hold the people; when Doctor  
*Genee* preached at Blackfryers, it was too little for him; when  
Master *Dod* preached, people were almost thronged to death;  
If a nonconformist preach, the whole City is in a tumult;

if a man be but a little backward that way, how great is his Auditor? If Orthodox, how thin his Congregation, which, considering the animosities, that out of a Religious Pride will be kept on foot by the severall Factions, doth tend directly and inevitably to open dissensions. Nor can His Majesty have any Security, that the Doctrine or Worship of the severall Factions, which are all Governed by a severall Rule, shall be consistent with the Peace of Your Kingdom.

What security have we that the Papists will not teach the Popes power as well as his Religion: that they will not absolve men from their allegiance to the King of England, as well as they absolve men from their obedience to the Church of England, that they will not disobey, as well as not obey for Conscience sake, — how know we but they have all taken a solemn Covenant to defend the Kings Majesty only in the maintenance of Religion; i. e. of their severall wayes: —

*Be wise therefore O ye Kings, be instructed  
O ye Judges of the Earth. —*

*Habet aliquod ex iniquo omne magnum exemplum quod contra singulos, utilitate publica rependitur. — Tac. An. 14.*

*Ne timeas contra Charitatem esse si minus scandalum multorum pace compensaveris. — Bern. Ep.*

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**F I N I S.**